

## **Debunking the rumor that Guru Gobind Singh Ji was attempting to bargain with Aurangzeb by praising him in “Zafarnama”**

There are six lines in the Zafarnama that appear to be in praise of Aurangzeb but they are actually "taunt" or "what Aurangzeb thinks of himself" which I will prove in this article.

We shall first look at Guru Gobind Singh Ji's criticisms of Aurangzeb in Zafarnama, and then will look at another letter of Guru Gobind Singh Ji which is known as ‘Fatehnama’ which was a formal declaration of war against Aurangzeb.

### *Criticism of Aurangzeb in Zafarnama*

1. ਮਰਾ ਝਤਬਾਰੇ ਬਰੀਂ ਕਸਮ ਨੇਸਤ ॥ ਕਿ ਝਜ਼ਦ ਗਵਾਹ ਅਸਤੇ ਯਜ਼ਦਾਂ ਯਕੇਸਤ ॥੧੩॥

MARAA AITBAAR-E BAR EEN KASM-E NEEST, KE EIZAD GAVAH AST YAZDAN YAKEEST (13)

I have no trust in this oath (of Aurangzeb) anymore (You have written that) God is one and that he is witness (between us)

2. ਨ ਕਤਰਹ ਮਰਾ ਝਤਬਾਰੇ ਬਰੇਸਤ ॥ ਕਿ ਬਖ਼ਸ਼ੀਉ ਦੀਵਾਂ ਹਮਹ ਕਿਜ਼ਬਰੇਸਤ ॥੧੪॥

A KATREH MARAA AITBAAR-E BAR-OST, KI BAKSHI VA DEEWAN HAMEH KIZB GOST (14)

I don't have trust in you even equivalent to a drop (of water). Your army general and advisor (who came to me with your oaths on Koran) were all telling lies.

3. ਕਸੇ ਕਉਲਿ ਕੁਰਆਂ ਕੁਨਦ ਏਤਬਾਰ ॥ ਹਮਾਂ ਰੋਜ਼ਿ ਅਖ਼ਿਰ ਸ਼ਵਦ ਮਰਦ ਖ਼ਵਾਰ ॥੧੫॥

KASE KAUL-E KURAN KUNAD AITBAAR, HAMAN ROZ-E AKHIR SHAWAD MARD KHAWAR (15)

If anyone trusts (you) on oath of Koran, that person is doomed in the end

4. ਕਸੇ ਪੁਸ਼ਤ ਉਫ਼ਤਦ ਪਸੇ ਸ਼ੇਰਿ ਨਰ ॥ ਨ ਗੀਰਦ ਬੁਜ਼ੇ ਮੇਸ਼ੋ ਆਹੂ ਗੁਜ਼ਰ ॥੧੭॥

KASE PUSHT UFTAD PAS-E SHER NAR, NA GIRAD BUZ-O MEISH-O AHOO GUZAR (17)

If a man stands behind the back of a lion, let alone (anyone) catching that person, a goat or a sheep or a deer cannot even pass nearby (Aurangzeb! I stand in shadow of the Almighty, and your men who are like goats, sheep and deer could not catch me in spite of your deceptions)

5. ਨ ਦਾਨਮ ਕਿ ਈਂ ਮਰਦਿ ਰੋਬਾਹ ਪੇਚ ॥ ਗਰ ਹਰਗਿਜ਼ੀਂ ਰਹ ਨਯਾਰਦ ਬਹੇਚ ॥੨੪॥

NA DAANAM KI EEN MARD ROBAH-E PEECH, VAGAR HARGIZ EEN RAH NIYAYAM B-HEECH (24)

I do not know that this person (Aurangzeb) is cunning like a fox. Otherwise I would never have come to this place i.e. Chamkaur (by vacating Anandpur on the false oaths of Aurangzeb and his men).

6. ਨ ਦਾਨਮ ਕਿ ਈਂ ਮਰਦਿ ਪੈਮਾਂ ਸ਼ਿਕਨ ॥ ਕਿ ਦਉਲਤ ਪਰਸਤ ਅਸਤੇ ਈਂਮਾ ਫ਼ਕਨ ॥੪੫॥

NA DAANAM KI EEN MARD PAIMAAN SHIKAN, KE DAULAT PRAST AST EEMAAN SHIKAN (45)

Aurangzeb! I did not know that you are a liar ; that you are mere worshipper of wealth and breaker of your faith

7. ਨ ਈਮਾਂ ਪਰਸਤੀ ਨ ਅਉਜਾਇ ਦੀਂ ॥ ਨ ਸਾਹਿਬ ਸ਼ਨਾਸੀ ਨ ਮੁਹੱਮਦ ਯਕੀਂ ॥੪੬॥

NA EEMAN PRASTI NA AUZAA-E DEEN, NA SAHIB SHANAASI NA MOHKAM YAKEEN (46)

You neither have faith in your religion nor you understand its meaning. You even do not understand the Almighty and you do not firm faith in Him

8. ਕਿ ਈਂ ਮਰਦ ਰਾ ਜ਼ੋਰਹ ਏਤਬਾਰ ਨੇਸਤ ॥ ਕਿ ਕਸਮੇ ਕੁਰਾਨਸਤੁ ਯਜ਼ਦਾਂ ਯਕੇਸਤ ॥੪੮॥

KE EEN MARD RA ZARRA EITBAAR-E NEEST, CHI KASM-E KURAN AST YAZDAAN YAKEEST (48)

This man(Aurangzeb)can not be trusted even equivalent of a speck and who swears by Koran and says that God is one.

9. ਚਿਹਾ ਸ਼ੁਦ ਕਿ ਚੂੰ ਬੱਚਗਾਂ ਕੁਸ਼ਤਹ ਚਾਰ ॥ ਕਿ ਬਾਕੀ ਬਮਾਂਦਸਤ ਪੇਚੀਦਹ ਮਾਰ ॥੭੮॥

CHIIHA SHUD KI CHUN BACHGAN KUSHTEH CHAR, KI BAKI B-MAAND AST PECHIDA MAAR (78)

What happened that you have killed four children (my sons), the coiled snake (in the form of my Khalsa) still remains (to confront you).

10. ਚਿਹ ਮਰਦੀ ਕਿ ਅਖਗਰ ਖਮੋਸ਼ਾਂ ਕੁਨੀ ॥ ਕਿ ਆਤਿਸ਼ ਦਮਾਂ ਰਾ ਫ਼ਰੋਜ਼ਾ ਕੁਨੀ ॥੭੯॥

CHEH MARDI KI AKHGAR KHAMOSHAN KUNI, KI ATASH DAMAN RA B-DOSHAN KUNI (79)

What manliness you have shown by extinguishing a few sparks (sahibzadas). You have made the conflagration brighter and more furious(the Khalsa).

11. ਕਿ ਮਾ ਬਾਰਗਹਿ ਹਜ਼ਰਤ ਆਯਦ ਸੁਮਾ ॥ ਅਜ਼ਾਂ ਰੋਜ਼ ਬਾਸ਼ੀ ਵ ਸ਼ਾਹਿਦ ਸੁਮਾਂ ॥੮੧॥

KE MAA BAARGAAH-E HAZRAT AAYAM SHUMA, VAZAAAN ROZ BAASHI TU SHAAHED HAMAAN (81)

When I meet you in the court of the Lord, that day you will become a witness (and answer all the crimes committed by you)

12. ਤੁਰਾ ਮਨ ਨ ਦਾਨਮ ਕਿ ਯਜ਼ਦਾਂ ਸ਼ਨਾਸ ॥ ਬਰਾਮਦ ਜ਼ਿ ਤੂ ਕਾਰਹਾ ਦਿਲ ਖ਼ਰਾਸ਼ ॥੮੫॥

TURA MAN NADAANAM KE YAZDAAN SHANAAS, BAR-AAMAD Z TU KAR-HA DIL KHARAASH (85)

I do not know if you believe in the Almighty since you have performed too many deeds that were tyrannical.(calling him tyrant)

13. ਸ਼ਨਾਸਦ ਹਮੀਂ ਤੂ ਨ ਯਜ਼ਦਾਂ ਕਰੀਮ ॥ ਨ ਖ਼ਾਹਦ ਹਮੀਂ ਤੂ ਬਦੌਲਤ ਅਜ਼ੀਮ ॥੮੬॥

SHANAASID HAMEEHN TU BA YAZDAAN KARIM, NA-KHAWAHAD HAMEEN TU B-DAULAT AZEEM (86)

The bountiful Almighty knows your (evil) deeds well. He does not want you to continue having this great wealth (Aurangzeb! Your kingdom is coming to an end by the will of Almighty).

14. ਅਗਰ ਸਦ ਕੁਰਾਂ ਰਾ ਬਖ਼ੁਰਦੀ ਕਸਮ ॥ ਮਰਾ ਏਤਬਾਰੇ ਨ ਈਂ ਜ਼ਰਹ ਦਮ ॥੮੭॥

AGAR SAD KURAN RA B-KHORDI KASAM, MARA EITBAAR-E NA YAK ZARRA DAM (87)

Now if you swear a hundred times on Koran, I will not trust you for a moment even equivalent to a single speck

15. ਹਜ਼ੂਰਤ ਨਿਆਯਮ ਨ ਈਂ ਰਹ ਸ਼ਵਮ ॥ ਅਗਰ ਸ਼ਹ ਬਖ਼ਾਨਦ ਮਨ ਆਂ ਜਾ ਰਵਮ ॥੮੮॥

HAZOORI NI-AAYAM NA EEN RAH SHAWAM, AGAR SHAH B-KHAWAHAD MAN AANJAH RAWAM (88)

I will not come to your court. Neither I will take the way (that leads to your court). I will go where ever the Almighty wishes me to go.

16. ਤੁਰਾ ਗਰ ਨਜ਼ਰ ਹਸਤ ਲਸ਼ਕਰ ਵ ਜ਼ਰ ॥ ਕਿ ਮਾ ਰਾ ਨਿਗਹ ਅਸਤੁ ਯਜ਼ਦਾਂ ਸ਼ੁਕਰ  
॥੧੦੫॥

TURA GAR NAZAR AST LASHKAR VA ZAR, KE MARA NIGEHE AST YAZDAAN SHUKAR (105)

You are proud of your military might and all the wealth at your disposal. On the other hand I am looking towards the Almighty to whom I am always grateful.

17. ਕਿ ਊ ਰਾ ਗਰੂਰ ਅਸਤ ਬਰ ਮੁਲਕੁ ਮਾਲ ॥ ਵ ਮਾ ਰਾ ਪਨਾਹ ਅਸਤੁ ਯਜ਼ਦਾਂ ਅਕਾਲ  
॥੧੦੬॥

KE O RA GAROOR AST BAR MULK-O MAAL, VA MARA PANAH AST YAZDAAN AKAAL (106)

That you are proud of the strength of your empire and the wealth, while I am under the protection of the Supreme Being.

18. ਤੂ ਗਾਫ਼ਲ ਮਸ਼ੋ ਜੀ ਸਿਪੰਜੀ ਸਰਾਇ ॥ ਕਿ ਆਲਮ ਬਗ਼ਜ਼ਰਦ ਸਰੇ ਜਾ ਬਜਾਇ ॥੧੦੭॥

TU GAAFAL MASH-OO ZEEN SEPANJI SARA-E, KE AALAM B-GUZRAD SAR-E JA B-JA-E (107)

Aurangzeb! Be aware that this world is like an inn where each person comes to stay just eight days. And once his time is over, he yields his place to others.

19. ਤੂ ਗਰ ਜ਼ਬਰ ਆਜ਼ਜ਼ ਖ਼ਰਾਸ਼ੀ ਮਕੁਨ ॥ ਕਸਮ ਰਾ ਬ ਤੇਸ਼ਹ ਤਰਾਸ਼ੀ ਮਕੁਨ  
॥੧੦੮॥

TU BA JABR AJIZ KHARAASHI MAKUN, KASM RA B-TEESHEH TARAASHI MAKUN (108)

Aurangzeb! Stop using your force to torment and maiming ( the innocents ). Do not oppress these helpless people on (false) oaths.

20. ਬੰਬੀ ਗਰਦਸ਼ਿ ਬੇਵਫ਼ਾਈ ਜ਼ਮਾਂ ॥ ਕਿ ਬਰ ਹਰ ਬਿਗੁਜ਼ਸ਼ਤ ਮਕੀਨੋ ਮਕਾਂ ॥੧੦੮॥

B-BEEN GARDISH-E BE-WAFAA-E ZAMAAN, KE B-GUZASHT BAR HAR MAKEEN-O MAKAAAN (108)

Look at the unfaithfulness of the world that everyone is crossing the house of others without any restriction ie Mughals forcibly snatching other's possessions.

21. ਮਜ਼ਨ ਤੇਗ ਬਰ ਖ਼ੂਨਿ ਕਸ ਬੇ ਦਰੇਗ ॥ ਤੁਰਾ ਨੀਜ਼ ਖ਼ੂੰ ਚਰਖ ਰੇਜ਼ਦ ਬਤੇਗ ॥੬੯॥

MAZAN TEG BAR KHOON KAS BE-DREG, TURA NEEZ KHOON AST BA CHARKH-E TEG (69)

You are shedding the blood of people without any reason. Remember! Your blood will also be shed by the heavenly sword.

22. ਬਿਬਾਯਦ ਕਿ ਯਜ਼ਦਾਂ ਸ਼ਨਾਸੀ ਕੁਨੀ ॥ ਨ ਗੁਫ਼ਤਹ ਕਸਾਂ ਕਸ ਖ਼ਰਾਸ਼ੀ ਕੁਨੀ ॥੬੫॥

BAYED KE YAZDAAN SHANAASI KUNI, NA GUFTEH KASAN KAS KHARAASHI KUNI (65)

You should recognise the Lord Almighty and, stop harming and tormenting the people on the advise of others

23. ਤੁ ਮਸਨਦ ਨਸ਼ੀਂ ਸਰਵਰਿ ਕਾਇਨਾਤ ॥ ਕਿ ਅਜਬ ਅਸਤ ਇਨਸਾਫ਼ ਈਂ ਹਮ ਸਫ਼ਾਤ ॥੬੬॥

TU MASNAD NASHEEN SAR-VAR-E KAA-E NAAT, KE AJAB AST INSAAF EEN HAM SIFAAT (66)

You are occupying the throne in the name of the Lord of the universe. But strange is your justice and strange are your attributes.

24. ਕਿ ਅਜਬ ਅਸਤ ਇਨਸਾਫ਼ੇ ਦੀਂ ਪਰਵਰੀ ॥ ਕਿ ਹੈਫ਼ ਅਸਤ ਸਦ ਹੈਫ਼ ਈਂ ਸਰਵਰੀ ॥੬੭॥

KE AJAB AST INSAAF-O DEEN PARVARI, KE HEIF AST SAD HEIF EEN SARVARI (67)

That strange is your justice and strange are the ways of (your) religion. And your lordship? What a pity! It is pitiable hundreds of times.

25. ਕਿ ਅਜਬ ਅਸਤੁ ਅਜਬ ਅਸਤੁ ਤਕਵਾ ਸੁਮਾਂ ॥ ਬਜੁਜ਼ ਰਾਸਤੀ ਸੁਖਨ ਗੁਫਤਨ ਜਯਾਂ ॥੬੮॥

CHE AJABAST AJABAST FATWA-E SHUMA, B-JAZ RAASTI SUKHAN GUFTAN ZIYAAN (68)

Strange are your religious proclamations (which are against the shariat).  
You speak anything but the truth and that will ultimately hurt you.

26. ਮਜ਼ਨ ਤੇਗ ਬਰ ਖੂਨਿ ਕਸ ਬੇ ਦਰੇਗ ॥ ਤੁਰਾ ਨੀਜ਼ ਖੂੰ ਚਰਖ ਰੇਜ਼ਦ ਬਤੇਗ ॥੬੯॥

MAZAN TEG BAR KHOON KAS BE-DREG, TURA NEEZ KHOON AST BA CHARKH-E TEG (69)

You are shedding the blood of people without any reason. Remember!  
Your blood will also be shed by the heavenly sword.

27. ਤੂ ਗਾਫ਼ਲ ਮਸ਼ਉ ਮਰਦ ਯਜ਼ਦਾਂ ਹਿਰਾਸ ॥ ਕਿ ਓ ਬੇਨਿਆਜ਼ ਅਸਤ ਓ ਬੇਸਿਪਾਸ ॥੭੦॥

TU GAAFAL M-SHOO MARD YAZDAAN SHANAAS, KE O BE NIAAZ AST O BE-SAPAAS (70)

Aurangzeb! Don't be unaware of the Almighty for He is free from want and does not need any flattery.

There are around 30 lines which are criticizing Aurangzeb calling him a liar, a tyrant, non-believer of God, cunning like a fox, saying that his end is near, Guru feels pity on him(67), Aurangzeb's blood will also shed(69), calling him ਬਸੰਤੀ (105,106).

Now, let's come to those 6 lines where it looks like that Guruji has praised Aurangzeb which is not true and contradictory to the whole Zafarnama and history, In actual these lines are taunt on Aurangzeb and have contradiction with criticism of Aurangzeb. We will go line by line and analyse.

### Line-

ਚਿ ਹੁਸਨੁਲ ਜਮਾਲਸਤੁ ਰੌਸ਼ਨ ਜ਼ਮੀਰ ॥ ਖੁਦਾਵੰਦ ਮੁਲਕ ਅਸਤੁ ਸਾਹਿਬਿ ਅਮੀਰ ॥੯੦॥

KE HUSN AL-JAMAAL AST-O ROSHAN ZAMEER  
KHUDAVAND-E MULK AST-O SAHIB AMEER (90)

Aurangzeb is beauty personified. He is bright minded ie; quick thinker and he is the lord of his kingdom;

### Contradiction-

1. ਮਜ਼ਨ ਤੇਗ ਬਰ ਖੂਨਿ ਕਸ ਬੇ ਦਰੇਗ ॥ ਤੁਰਾ ਨੀਜ਼ ਖੂੰ ਚਰਖ ਰੇਜ਼ਦ ਬਤੇਗ ॥੯੧॥

MAZAN TEG BAR KHOON KAS BE-DREG, TURA NEEZ KHOON AST BA CHARKH-E TEG (69)

You are shedding the blood of people without any reason. Remember! Your blood will also be shed by the heavenly sword.

Guruji has previously said that Aurangzeb is shedding the blood of people without any reason, now tell how can a bright minded person shed blood of poor people without any reason? How can he call Aurangzeb a bright minded when he previously criticized him? Instead he was quoting the lines of the people who portrays him as a bright minded person.

2. ਬਿਬਾਯਦ ਕਿ ਯਜ਼ਦਾਂ ਸ਼ਨਾਸੀ ਕੁਨੀ ॥ ਨ ਗੁਫ਼ਤਹ ਕਸਾਂ ਕਸ ਖ਼ਰਾਸ਼ੀ ਕੁਨੀ ॥੯੫॥

BAYED KE YAZDAAN SHANAASI KUNI, NA GUFTEH KASAN KAS KHARAASHI KUNI (65)

You should recognise the Lord Almighty and, stop harming and tormenting the people on the advice of others.

Second contradiction is this line where Guruji said you're listening to the advices of others and harming poor people (means you're just a pawn in



the hands of big players). This is nowhere an attribute of a bright minded person.

ਕਿ ਉ ਰਾ ਗਰੂਰ ਅਸਤ ਬਰ ਮੁਲਕੁ ਮਾਲ ॥ ਵ ਮਾ ਰਾ ਪਨਾਹ ਅਸਤੁ ਯਜ਼ਦਾਂ ਅਕਾਲ ॥੧੦੬॥

KE O RA **GAROOR** AST BAR MULK-O MAAL, VA MARA PANAH AST YAZDAAN AKAAL (106)

That you are proud (garoor) of the strength of your empire and the wealth, while I am under the protection of the Supreme Being.

### Line-

ਕਿ ਤਰਤੀਬ ਦਾਨਿਸ਼ ਬ ਤਦਬੀਰ ਤੇਗ ॥ ਖੁਦਾਵੰਦਿ ਦੇਗੋ ਖੁਦਾਵੰਦ ਤੇਗ ॥੯੧॥

B- TARTEEB DAANISH B-TADBEER TEG  
KHUDAVAND DEG-O KHUDAVAND TEG (91)

Aurangzeb is wise and knowledgeable and is skilful wielder of the sword. He is the provider of all the necessities of the people and lords over the world with his military might

### Contradiction-

Aurangzeb is not wise or knowledgeable he is just cunning like a fox.

1. ਨ ਦਾਨਮ ਕਿ ਈਂ ਮਰਦਿ ਰੋਬਾਹ ਪੇਚ ॥ ਗਰ ਹਰਗਿਜ਼ੀਂ ਰਹ ਨਯਾਰਦ ਬਹੇਚ ॥੨੪॥

NA DAANAM KI EEN MARD ROBAH-E PEECH, VAGAR HARGIZ EEN RAH NIYAYAM B-HEECH (24)

I do not know that this person (Aurangzeb) is cunning like a fox. Otherwise I would never have come to this place i.e. Chamkaur (by vacating Anandpur on the false oaths of Aurangzeb and his men).

2. ਨ ਈਮਾਂ ਪਰਸਤੀ ਨ ਅਉਜਾਇ ਦੀਂ ॥ ਨ ਸਾਹਿਬ ਸ਼ਨਾਸੀ ਨ ਮੁਹੱਮਦ ਯਕੀਂ ॥੪੬॥

NA EEMAN PRASTI NA AUZAA-E DEEN, NA SAHIB SHANAASI NA MOHKAM YAKEEN (46)

You neither have faith in your religion nor you understand its meaning. You even do not understand the Almighty and you do not firm faith in Him

3. ਕਿ ਅਜਬ ਅਸਤ ਇਨਸਾਫ਼ੇ ਦੀ ਪਰਵਰੀ ॥ ਕਿ ਹੈਫ਼ ਅਸਤ ਸਦ ਹੈਫ਼ ਈ ਸਰਵਰੀ ॥੬੭॥

KE AJAB AST INSAAF-O DEEN PARVARI, KE HEIF AST SAD HEIF EEN SARVARI (67)

That strange is your justice and strange are the ways of (your) religion. And your lordship? What a pity! It is pitiable hundreds of times.

4. ਕਿ ਅਜਬ ਅਸਤੁ ਅਜਬ ਅਸਤੁ ਤਕਵਾ ਸੁਮਾਂ ॥ ਬਜੁਜ਼ ਰਾਸਤੀ ਸੁਖਨ ਗੁਫ਼ਤਨ ਜ਼ਯਾਂ ॥੬੮॥

CHE AJABAST AJABAST FATWA-E SHUMA, B-JAZ RAASTI SUKHAN GUFTAN ZIYAAN (68)

Strange are your religious proclamations (which are against the shariat). You speak anything but the truth and that will ultimately hurt you.

5. ਮਜ਼ਨ ਤੇਗ਼ ਬਰ ਖੂਨਿ ਕਸ ਬੇ ਦਰੇਗ਼ ॥ ਤੁਰਾ ਨੀਜ਼ ਖੂੰ ਚਰਖ਼ ਰੇਜ਼ਦ ਬਤੇਗ਼ ॥੬੯॥

MAZAN TEG BAR KHOON KAS BE-DREG, TURA NEEZ KHOON AST BA CHARKH-E TEG (69)

You are shedding the blood of people without any reason. Remember! Your blood will also be shed by the heavenly sword.

In the line it is said that Aurangzeb thinks himself as a wise and knowledgeable person to which in the contradictory line 1&2 said that Aurangzeb is just clever as a fox. He doesn't have knowledge of Almighty God neither he has knowledge about his Sharia rules. Then in the praising line it is said that Aurangzeb thinks that he provides necessities to all the people and is lord of the word, but then you should read the contradictory line number (3,4 and 5) where Guruji is saying you're destroyer of the poor and I pity hundred times on you empire.

## Line-

ਕਿ ਬਖਸ਼ਿਸ਼ ਕਬੀਰ ਅਸਤੁ ਦਰ ਜੰਗ ਕੋਹ ॥ ਮਲਾਯਕ ਸਿਫਤ ਚੂੰ ਸੁਰੱਯਾ ਸ਼ਿਕੋਹ ॥੯੩॥

KE BAKSHASH KABIR AST DAR JANG KOH  
MALAAYEK SIFT CHU SUR-RYAA SHAKOH (93)

His magnificence is great. In war he is like a mountain. He has the attributes of angels and his splendour matches the pleiades ("seven sisters" in the constellation Taurus).

## Contradictions-

First of all, we ought to hold a two-minute of silence for those who believes that Aurangzeb was a mountain in battle. This is an open taunt to Aurangzeb because he always used to send his generals ahead and himself used to keep a distance , Yes he came only once in a face to face conflict, which was with Dara Shikoh, and he won that because Dara Shikoh lacked adequate military knowledge.

The next line says that Aurangzeb is an angel !

Killed his own brother, imprisoned his father , killed the father of Guru Gobind Singh, killed the 4 sons of Guru Gobind Singh, killed lakhs of Hindus and Sikhs and you think Guru Gobind Singh will call him an angel ?

This was again a taunt, Guruji is insulting him he is quoting what his ministers, his poets and Persian scholars portrays him as.

Some lines from Zafarnama which contradicts

1. MAZAN TEG BAR KHOON KAS BE-DREG, TURA NEEZ KHOON AST BA CHARKH-E TEG (69)

You are shedding the blood of people without any reason. Remember! Your blood will also be shed by the heavenly sword.

2. TU BA JABR AJIZ KHARAASHI MAKUN, KASM RA B-TEESHEH TARAASHI MAKUN (109)

Aurangzeb! Stop using your force to torment and maiming ( the innocents ). Do not oppress these helpless people on (false) oaths.

3. ਤੁਰਾ ਮਨ ਨ ਦਾਨਮ ਕਿ ਯਜ਼ਦਾਂ ਸ਼ਨਾਸ ॥ ਬਰਾਮਦ ਜ਼ਿ ਤੂ ਕਾਰਹਾ ਦਿਲ ਖ਼ਰਾਸ਼ ॥੮੫॥

TURA MAN NADAANAM KE YAZDAAN SHANAAS, BAR-AAMAD Z TU KAR-HA DIL KHARAASH (85)

I do not know if you believe in the Almighty since you have performed too many deeds that were tyrannical.(calling him tyrant)

4. ਸ਼ਨਾਸਦ ਹਮੀਂ ਤੂ ਨ ਯਜ਼ਦਾਂ ਕਰੀਮ ॥ ਨ ਖ਼ਾਹਦ ਹਮੀਂ ਤੂ ਬਦੌਲਤ ਅਜ਼ੀਮ ॥੮੬॥

SHANAASID HAMEEHN TU BA YAZDAAN KARIM, NA-KHAWAHAD HAMEEN TU B-DAULAT AZEEM (86)

The bountiful Almighty knows your (evil) deeds well. He does not want you to continue having this great wealth (Aurangzeb! Your kingdom is coming to an end by the will of Almighty).

*Do angels oppress poor people ? Guruji had previously mentioned that Aurangzeb is a tyrant.*

### Line-

ਸ਼ਹਿਨਸ਼ਾਹ ਔਰੰਗਜ਼ੇਬ ਆਲਮੀਂ ॥ ਕਿ ਦਾਰਾਇ ਦੌਰ ਅਸਤੁ ਦੂਰ ਅਸਤ ਦੀਂ ॥੮੭॥

SHEHAN-SHAHE AURANG ZEB AALAMIN  
KE DARA-E DAUR AST-O DOOR AST DEEN (94)

Aurangzeb is the king of kings. He is the lord of the world and has all the riches of this age. But he is far from righteousness and justice.

### Contradictions-

1. ਕਿ ਅਜਬ ਅਸਤ ਇਨਸਾਫ਼ੇ ਦੀਂ ਪਰਵਰੀ ॥ ਕਿ ਹੈਫ਼ ਅਸਤ ਸਦ ਹੈਫ਼ ਈਂ ਸਰਵਰੀ ॥੮੮॥

KE AJAB AST INSAAF-O DEEN PARVARI, KE HEIF AST SAD HEIF EEN SARVARI (67)

That strange is your justice and strange are the ways of (your) religion. And your lordship? What a pity! It is pitiable hundreds of times.

*Here, the Guru has earlier stated that Aurangzeb you may have a vast lordship but I pity a hundred of times on your lordship. Why would he first criticize his lordship and then suddenly praise him ? It is we the people who have lack of knowledge to understand the writings of Guru Gobind Singh.*

***I hope the doubts of some people must be cleared, Guru has not praised Aurangzeb, he had taunted him of what he thinks about himself which is not true.***

**Some more verses where Guru has mentioned about Aurangzeb's 'GHAMAND'**

1. ਤੁਰਾ ਗਰ ਨਜ਼ਰ ਹਸਤ ਲਸ਼ਕਰ ਵ ਜ਼ਰ ॥ ਕਿ ਮਾ ਰਾ ਨਿਗਹ ਅਸਤੁ ਯਜ਼ਦਾਂ ਸ਼ੁਕਰ  
॥੧੦੫॥

TURA GAR NAZAR AST LASHKAR VA ZAR, KE MARA NIGEHA AST YAZDAAN SHUKAR (105)

You are proud of your military might and all the wealth at your disposal. On the other hand I am looking towards the Almighty to whom I am always grateful.

2. ਕਿ ਉ ਰਾ ਗਰੂਰ ਅਸਤ ਬਰ ਮੁਲਕੁ ਮਾਲ ॥ ਵ ਮਾ ਰਾ ਪਨਾਹ ਅਸਤੁ ਯਜ਼ਦਾਂ ਅਕਾਲ  
॥੧੦੬॥

KE O RA GAROOR AST BAR MULK-O MAAL, VA MARA PANAH AST YAZDAAN AKAAL (106)

That you are proud of the strength of your empire and the wealth, while I am under the protection of the Supreme Being.

**Here, pay attention on the urdu verse ' KE O RA GAROOR ' here the word Garoor comes which means Ghamand.**

Now, let's come to the part where it is said that Guru was trying to meet Aurangzeb, but in reality it was Aurangzeb who was trying to meet the Guru. We will prove this from the verses of "Zafarnama".

Aurangzeb had earlier sent three letters to the Guru for peace and friendship.

As we all know, he used to invite people to a meeting and then used to seize them.

Similar circumstances occurred with Chattrapati Shivaji Maharaj, where Aurangzeb first invited him then captured him, that's why Guru called Aurangzeb cunning like a fox, but there's a difference between cunning and wise.

### **Verses calling for a meeting**

1. ਕਿ ਈਂ ਮਰਦ ਰਾ ਜ਼ੌਰਹ ਏਤਬਾਰ ਨੇਸਤ ॥ ਕਿ ਕਸਮੇ ਕੁਰਾਨਸਤੁ ਯਜ਼ਦਾਂ ਯਕੇਸਤ ॥੪੮॥

KE EEN MARD RA ZARRA EITBAAR-E NEEST, CHI KASM-E KURAN AST YAZDAAN YAKEEST (48)

This man(Aurangzeb)can not be trusted even equivalent of a speck and who swears by Koran and says that God is one.

2. ਚੁ ਕਸਮੇ ਕੁਰਾਂ ਸਦ ਕੁਨਦ ਇਖ਼ਤਿਆਰ ॥ ਮਰਾ ਕਤਰਹ ਨਾਯਦ ਅਜ਼ੋ ਏਤਬਾਰ ॥੪੯॥

CHEH KASME KURAN SAD KUNAD IKHTI-AAR, MRAA KATREH NI-YA-YAD AZ-O EIT-BAAR (49)

(So now) if you swear hundred times on the Koran, I do not have any trust in you even equivalent of a drop of water (The Master is responding to the third letter of Aurangzeb that he received at Dina village inviting him to meet Aurangzeb. The earlier two letters were received by him at Anandpur)

3. ਅਗਰਚਿਹ ਤੁਰਾ ਏਤਬਾਰ ਆਮਦੇ ॥ ਕਮਰ ਬਸਤਹ ਏ ਪੇਸ਼ਵਾ ਆਮਦੇ ॥੫੦॥

AGARCHEH TURA EIT-BAAR AAMAD-E, KAMAR BASTEH-E PESH-VAAZ AAMAD-E (50)

If you had trust ( in your own promise of meeting me ), you would have come here (to meet me)and I would have welcomed you.

**Now, here we need to understand what promise Guruji is talking about he is talking about the promise of peace and no discrimination on the people of Punjab that Aurangzeb had earlier assured Guru off.**

**Now, we all know that Guru's ideology is "When all the stratagem employed for (solving) an affair or problem are exhausted,(only) then taking your hand to the sword is legitimate"**

**Which means before war always try to use alternate methods but if those alternative are exhausted then only you should pick up the sword.**

**So, if Aurangzeb was ready for peace then Guru was also ready for peace for his people, but Aurangzeb lied on his Kuran, that's why we find multiple verses saying I'll never trust Aurangzeb because he is a liar.**

4. ਕਿ ਫ਼ਰਜ਼ ਅਸਤ ਬਰ ਸਰ ਤੁਰਾ ਈਂ ਸੁਖਨ ॥ ਕਿ ਕਉਲੇ ਖੁਦਾ ਅਸਤ ਕਸਮ ਅਸਤ ਮਨ ॥੫੧॥

KE FARZ AST BAR SAR TURA EEN SUKHAN, KE KAUL-E KHUDA AST KASM AST MAN (51)

It is incumbent on you now to keep your word (and come and meet me). At that time you had given word in the name of God and had said, " I swear " (to keep your word of coming and meeting me personally)

Again, the Guru is referring to Aurangzeb's previous letter where he lied about meeting the Guru. But now Guruji wants to meet him personally.

5. ਅਗਰ ਹਜ਼ਰਤੇ ਖੁਦ ਸਿਤਾਦਹ ਸ਼ਵਦ ॥ ਬਜਾਨੇ ਦਿਲੇ ਕਾਰ ਵਾਜ਼ਿਹ ਸ਼ਵਦ ॥੫੨॥

AGAR HAZRAT-E KHUD SITAD-EH SHAWAD, B-JAAN-O DIL-E KAR VAAZEH SHAWAD (52)

If you presents yourself here, any activity (undertaken) either by heart or by life will be clarified (whatever has happened will be discussed)

6. ਸੁਮਾ ਰਾ ਚੁ ਫ਼ਰਜ਼ ਅਸਤ ਕਾਰੇ ਕੁਨੀ ॥ ਬਮੂਜਬ ਨਵਿਸ਼ਤਹ ਸੁਮਾਰੇ ਕੁਨੀ ॥੫੩॥

SHUMA RA CHU FARZ AST KAR-E KUNI, B-MOOJAB NIVESHTEH SHUMAAR-E KUNI (53)

It is your duty to fulfil the task undertaken by you and stick to whatever you have written in your letter.

7. ਨਵਿਸ਼ਤਹ ਰਸੀਦੇ ਬਗੁਫ਼ਤਹ ਜ਼ਬਾਂ ॥ ਬਿਬਾਯਦ ਕਿ ਈਂ ਕਾਰ ਰਾਹਤ ਰਸਾਂ ॥੫੪॥

NIVISHTEH RASEED-O B-GUFTAN ZUBAAN, B-BAAYED KI EEN KAR RAAHAT RASAAN (54)

I have received your communication and also heard your message (through your representative who met me here in Dina). You should complete this work to bring peace and tranquility (which you earlier said)

8. ਹਮੂੰ ਮਰਦ ਬਾਯਦ ਸ਼ਵਦ ਸੁਖਨਵਰ ॥ ਨ ਸ਼ਿਕਮੇ ਦਿਗਰ ਦਰ ਦਹਾਨਿ ਦਿਗਰ ॥੫੫॥

HAMU MARD BAA-YED SHAWAD SUKHANVAR, NA SHIKM-E DIGAR DAR DAHAAN-E DIGAR (55)

A man should also keep his word. (He should not say) something with his mouth and (have) something else in his stomach.( Again stating him as a liar)

9. ਕਿ ਕਾਜ਼ੀ ਮਰਾ ਗੁਫ਼ਤ ਬੇਹੂੰ ਨਯਮ ॥ ਅਗਰ ਰਾਸਤੀ ਖੁਦ ਬਿਯਾਰੀ ਕਦਮ ॥੫੬॥

KE KAZI MARAA GUFT BEROON NA AM, AGAR RASTI KHUD B-YARI KADAM (56)

What your representative has said, I agree with that . If you are truthful, you will yourself come here in the spirit of truth. (This verse shows that Aurangzeb not only had written letter, he had also sent his agent to meet the Master personally for discussions)

10. ਤੁਰਾ ਗਰ ਬਬਾਯਦ ਕਉਲਿ ਕੁਰਾਂ ॥ ਬਨਿਜ਼ਦੇ ਸੁਮਾ ਰਾ ਰਸਾਨਮ ਹਮਾਂ ॥੫੭॥



TURA GAR B-YAAYED B-KAUL-E KURAN, B-NAZD-E SHUMA RA RASAANAM HAMAAN (57)

If you want, I can also have the copy of Koran delivered to you, which has the (false) written promises ( ie; Guruji will be given safe passage out of Anandpur fort. Important agreements amongst the Moslems were usually written, on oath, on the blank pages in the copy of Koran to give them authenticity)

11. ਕਿ ਤਸ਼ਰੀਫ ਦਰ ਕਸਬਹ ਕਾਂਗੜ ਕੁਨਦ ॥ ਵਜ਼ਾ ਪਸ ਮੁਲਾਕਾਤ ਬਾਹਮ ਸ਼ਾਵਦ ॥੫੮॥

KE TASHREEF DAR KASBEH KANGAR KUNAD, VAZAAN PAS MULAAKAT BAAHAM SHAWAD (58)

If you visits Kangar village (where I am staying) then we both can meet each other

12. ਨ ਜ਼ੋਰਹ ਦਰੀਂ ਰਾਹਿ ਖ਼ਤਰਹ ਤੁਰਾਸਤ ॥ ਹਮਹ ਕੌਮਿ ਬੈਰਾੜ ਹੁਕਮਿ ਮਰਾਸਤ ॥੫੯॥

NA ZARRA DAREEN RAH KHATREH TURAST, HAMEH KUAM-E BIRAD HUKM-E MARAST (59)

(If you decide to come here) there will be no danger to your person at all since the Birad people (of Kangar area) are all under my command.(still assuring him safe passage even though Aurangzeb lied so much)

13. ਬਿਯਾ ਤਾ ਸੁਖਨ ਖੁਦ ਜ਼ਬਾਨੀ ਕੁਨੇਮ ॥ ਬਰੂਏ ਸੁਮਾ ਮਿਹਰਬਾਨੀ ਕੁਨੇਮ ॥੬੦॥

BI-AA TA B-MAN KHUD ZUBAANI KUNAM, B-ROO-E SHUMA MEHARBAANI KUNAM (60)

Aurangzeb! Come here and I will talk to you face to face and this way I will show my compassion for you (by showing you the right path to follow)

***Compassion here means feels pity on Aurangzeb's deeds.***

14. ਯਕੇ ਅਸਪ ਸ਼ਾਇਸਤਹਏ ਯਕ ਹਜ਼ਾਰ ॥ ਬਿਯਾ ਤਾ ਬਰੀਰੀ ਬ ਮਨ ਈਂ ਦਿਯਾਰ ॥੬੧॥

YAK-E ASP SHAYESTEH-E YAK HAZAAR, BI-AA TA B-GIRI B-MAN EEN DAYAAR (61)

(Aurangzeb! you have written to me) to bring one expensive horse whose cost should be one thousand and that in return I can take this territory (of Anandpur. (This verse confirms that Guru Ji had received a letter from Aurangzeb while at Dina where he wrote Zafarnama ) One author has translated this verse conveying a challenge from Guru Ji in that he ( Guru Ji) has a select horse out of 1000 horses and which he will set free and invited Aurangzeb to catch it and hence fight with him to take the area where Guru Ji was residing at that time ie at Dina)

15. ਸ਼ਹਿਨਸ਼ਾਹਿ ਰਾ ਬੰਦੇ ਚਾਕਰੇਮ ॥ ਅਗਰ ਹੁਕਮ ਆਯਦ ਬਜਾ ਹਾਜ਼ਰੇਮ ॥੬੨॥

SHAHAN-SHAH RA BANDEH-E CHAAKAR-AM, AGAR HUKM AA-YED B-JAAN HAAZAR-AM (62)

I am the menial servant of the Almighty, and only if His command comes to me, I will present myself personally.

Here, Guruji is saying that he doesn't follow Aurangzeb's orders, he will only come when Almighty asks him to go.

16. ਅਗਰਚਿਹ ਬਿਆਯਦ ਬ ਫ਼ਰਮਾਨ ਮਨ ॥ ਹਜ਼ੂਰਤ ਬਿਯਾਯਮ ਹਮਹ ਜਾਨੁ ਤਨ ॥੬੩॥

AGAR-CHEH BI-AA-YAD B-FURMAAN-E MAN, HAZOORAT BI-AA-YAM HAMEH JAAN-O TAN (63)

If I get the command of the Almighty, (only then) I will come to you

ਬਿਬਾਯਦ ਕਿ ਯਜ਼ਦਾਂ ਸ਼ਨਾਸੀ ਕੁਨੀ ॥ ਨ ਗੁਫ਼ਤਹ ਕਸਾਂ ਕਸ ਖ਼ਰਾਸ਼ੀ ਕੁਨੀ ॥੬੪॥

17. BAYED KE YAZDAAN SHANAASI KUNI, NA GUFTEH KASAN KAS KHARAASHI KUNI (65)

You should recognise the Lord Almighty and, stop harming and tormenting the people on the advice of others

18. ਤੂ ਮਸਨਦ ਨਸ਼ੀ ਸਰਵਰਿ ਕਾਇਨਾਤ ॥ ਕਿ ਅਜਬ ਅਸਤ ਇਨਸਾਫ਼ ਈਂ ਹਮ ਸਫ਼ਾਤ ॥੬੬॥

TU MASNAD NASHEEN SAR-VAR-E KAA-E NAAT, KE AJAB AST INSAAF EEN HAM SIFAAT (66)

You are occupying the throne in the name of the Lord of the universe. But strange is your justice and strange are your attributes

19. ਅਗਰ ਤੂ ਬਯਜ਼ਦਾਂ ਪਰਸਤੀ ਕੁਨੀ ॥ ਬ ਕਾਰੇ ਮਰਾ ਈਂ ਨ ਸੁਸਤੀ ਕੁਨੀ ॥੬੮॥

AGAR TU B-YAZDAAN PRASTI KUNI, B-KAR-E MARA EEN NA SUSTI KUNI (64)

If you worship the Almighty God, then you will not show any laxity in this affair (ie; you will not delay in coming and meeting me)

But because Aurangzeb did not come to meet the Guru, the Guru then wrote the Fatehnama- Declaration of War.

Because now all the alternative of peace were closed, so now it was time to pick up the weapon.

### Fatehnama – Declaration of War

#### **1. ਬ-ਨਾਮੋ ਖੁਦਾਵੰਦ ਤੇਗ ਤਬਰ ਖੁਦਾਵੰਦ ਤੀਰੋ ਸਨਾਨੋ ਸਪਰ**

**B-NAAM-E KHUDAVAND TEG-O TABAR KHUDAVAND TEER-O SANAAN-O  
SAPAR**

**In the name of the Lord who manifests Himself as weapons of war viz the sword, the axe, the arrow, the spear, and the shield**

#### **2. ਖੁਦਾਵੰਦ ਮਰਦਾਨੇ ਜੰਗ ਆਜਮਾ ਖੁਦਾਵੰਦ ਅਸਪਾਨੇ ਪਾ ਦਰ ਹਵਾ**

**KHUDAVAND MARDAAN-E JANG AAZMAA**

**KHUDAVAND ASPAAN-E PAA DAR HAWAA**

**The Lord is with the brave warriors who, mounted on their horses, fly through the air.**

#### **3. ਹਮਾਂ ਕੁ ਪਾਦਸਾਹੀ ਬ-ਦਾਦ ਬ-ਮ ਦੌਲਤ ਦੀ ਪਨਾਹੀ ਬ-ਦਾਦ**

**HAMAAN KU TURA PADSHAHI B-DAAD B-MAA DAULAT-E DEEN PANAAHI B-  
DAADThe**

**Lord who has bestowed upon you the kingdom has granted me the honour of protecting the faith**

4. ਤੇਰਾ ਤੁਰਕਰਾਜ਼ੀ ਬਾ ਮਕਰੇ ਯਾ ਮੇਰਾ ਚਾਹ ਸਾਜ਼ੀ ਬਾ ਸਿਦਕੇ ਸਫਾ

TURA TURKTA AZI BA MAKAR-O RAYAA MARAA CHAAREH SAAZI BA SIDAK-O  
SAFAA

Where as you are engaged in plunder by deceit and lies, I am on the path of  
truth and purity

5. ਨਾ ਜ਼ੀਬਦ ਤੇਰਾ ਨਾਮ ਓਰੰਗਜ਼ੇਬ, ਓਰੰਗਜ਼ੀਬਾਂ ਨਾ ਯਾਬਦ ਫਰੇਬ

NA ZEEBAD TURA NAAK AURUANGZEB ZAURANG ZEEBAN NA YAABAD FAREB

The name Aurangzeb" does not befit you, since a king who is supposed to  
bring honour to the throne, will not indulge in deceit

6. ਤਸਬੀਹਤ ਅਜ ਸੂਜਾ ਓ ਰਿਸ਼ਤਾ ਏ ਬੇਸ਼ ਕਜ਼ਾਂ ਦਾਨਾ ਸਾਜ਼ੀ ਵਜੋਂ ਦਾਮੇ ਖਵੇਸ਼

TASBEEHAT AZ SUJA O RISHTER-E BESH KAZAAN DAANA SAAZI VAZAAN  
DAAM-E KHWESH

Aurangzeb! Your rosary is nothing more than a bundle of beads and thread.  
With every move of a bead, you entrap others in your snare

7. ਤੂ ਖਾਕੇ ਪਿਦਰ ਰਾ ਬਾ ਕਿਰਦਾਰੇ ਜ਼ਿ ਬਾ ਖੂਨੇ ਬਹਾਦਰ ਬ-ਦਾਦੀ ਸਿਰਿਸ਼ਤ

TU KHA AK-E PIDAR RA BA KIRDAAR-E ZISHT BA KHOON-E BARAADAR B-  
DAADI SIRISHT

Aurangzeb! By your grisly act, you have put your father's name in the dust; by  
murdering your own brothers you have added (to the list of your evil deeds)

8. ਵਜਾਂ ਖਾਨਾ ਏ, ਖਾਮ ਕਰਦੀ ਬਿਨਾ ਬਰਾਏ ਦਰੇ ਦੌਲਤ ਖਵੀਸ਼ ਰਾ

**VAZAAN KHAANA-E KHAAM KARDI BINAA BARAA-E DAR-E DAULAT-E  
KHAWEESH RA**

**And from that (by imprisoning your father and murdering your brothers) you  
have laid a weak foundation of your kingdom**

**9. ਮਨ ਅਕਨੂੰ ਬਾ ਅਫਜ਼ਾਲੇ ਪੁਰਸ਼ੇ ਅਕਾਲ ਕੁਨਮ ਜੁਆਬੇ ਆਹਨ ਚੁਨਾਂ ਬਰਸ਼ਗਾਲ**

**MANN AKNOON BA AFZAAL-E PURSH-E AKAAL KUNAM Z AAB-E AAHAN  
CHUNAAN BARSHGAAL**

**Now by the grace of the Lord, I have made the water of steel (Amrit for my  
warriors) which will fall upon you like a torrent**

**10. ਕ ਹਰਗਿਜ਼ ਅਜਾਂ ਚਾਰ ਦੀਵਾਰੇ ਸੂਮ ਨਿਸ਼ਾਨੀ ਨਮਾਨਦ ਬਰੀਂ ਪਾਕ ਬੂਮ**

**KE HARGIZ AZAAN CHAAR DEEWAR-E SHOOM NISHAANI N-MAANAD BAR-EEN  
PAAK BOOM**

**And with this (torrent of Amrit), your sinister kingdom will vanish from this  
holy land without a trace**

**11. ਜ਼ ਕੋਹੇ ਦਕਨ ਤਿਹ ਕਾਮ ਆਮਦੀ**

**ਜ਼ ਮੇਖਾੜ ਹਮ ਤਲਖ਼ ਜਾਮ ਆਮਦੀ**

**Z KOH-E DAKAN TISHNEH KAAM AAMD I 2 MEWAAR HAM TALKH JAAM AAMD I**

**You came thirsty (defeated) from the mountains of South; the Rajputs have  
also made you drink the bitter cup (of defeat).**

**12. ਬਰੀਂ ਸੂ ਚੁੰ ਅਕਨੂੰ ਨਿਗਾਹਤ ਰਵਦ ਕਿ ਆਂ ਤਲਖੀ ਓ ਤਿਸੰਗੀਤ ਰਵਦ**

**BAR-EEN SU CHUN AKNOON NIGAHAT RAWAD KE AAN TALKHI-O TISHANGEET  
RAWAD**

Now you are casting your sight towards this side (Punjab). Here also your thirst will remain unquenched

13. ਚੂਨਾਂ ਆਤਸ਼ੇ ਜ਼ੀਰ ਨਾਅਲਤ ਨਹ ਜ ਪੰਜਾਬ ਆਬਤ ਨਾ ਖੁਰਦਨ ਦਹਮ

CHUNAAN AATASH-E ZEER NAAL-AT NAHAM Z PUJAB AABAT NA KHURDAN  
DEHAM

I will put fire under your feet when you come to Punjab and I will not let you even drink water here

14. ਚਹ ਸ਼ੁਦ ਗਰ ਗਾਲੇ ਬਾ ਕਰੇ ਯਾ ਹਮੀਂ ਕੁਸ਼ਤ ਦੇ ਬਹ ਏ ਸ਼ੇਰ ਰਾ

CHE SHUD GAR SHAGAAL-E BA MAKR-O RAYAA HAMEEN KUSHT DO BACHEH-E  
SHER RA

What is so great if a jackal kills two cubs of a tiger by deceit and cunning?

15. ਚੂੰ ਸ਼ੇਰੇ ਜ਼ਿਆਂ ਜ਼ਿੰਦਾ ਮਾਨ ਹਮ ਜ਼ ਤੂ ਇੰਤਕਾਮੇ ਸਿਤਾਨਦ ਹਮ

CHUN SHER-E ZIAAN ZINDEH MANAD HAM-E  
Z TU INTKAAM-E S SITAANAD HAM-E

Since that formidable tiger still lives, he will definitely take revenge

16. ਨਾ ਦੀਗਰ ਗਰਾਯਮ ਬਾ ਨਾਮੇ ਖੁਦਾਤ

ਕਿ ਦੀਦਮ ਖੁਦਾ ਵਾ ਕਲਾਮੇ ਖੁਦਾਤ

NA DEEGAR GARAA-YAM BA NAAM-E KHUDAAT KE DEEDAM KHUDA VA  
KALAAM-E KHUDAAT

I no longer trust you or your God since I have seen your God as well as his word

17. ਬਾ ਮੌਰੀਦ ਤੂ ਏਤਬਾਰੇ ਨਾ ਮਾਨਦ ਮਰਾ ਜੁਜ਼ ਬਾ ਸ਼ਮਸ਼ੀਰ ਕਾਰੇ ਨਾ ਮਾਨਦ

BA SAUGAND TU EITBAAR-E NA MAANAD

I do not trust your oaths any more and now there is no other way for me  
except to take up the sword

18. ਤੂਈ ਗੁਰਗੇ ਬਾਰਾਂ ਕਸੀਦਰ ਅਗਰ ਨਹਮ ਨੀਜ਼ ਸ਼ੇਰੇ ਜ਼ ਦਾਮੇ ਬ-ਦਰ

TU-EE GURG-E BARAAN KASHEEDEH AGAR NAHAM NEEZ SHER-E Z DAAM-E B-DAR

If you are an old fox, I will too keep my tigers out of your snare

19. ਗਰ ਬਾਜ਼ ਗੁਫਤੇ ਸ਼ਨੀਦਤ ਬਾ ਮਾਸਤ

ਨਮਾਯਮ ਰਾ ਜਾਦਹ ਏ ਪਾਕੇ ਰਾਸਤ

AGAR BAAZ GUFT-O SHANEEDAT BA MAAST NUMAAYAM TURA JADEH-E  
PAAK-O RAAST

If you come to me for detailed and frank talks, I shall show you the path of  
purity and truthfulness

20. ਬ-ਮੈਦਾਂ ਦੇ ਲਸ਼ਕਰ ਸਫਆਰਾ ਸ਼ਵੰਦ

ਜਦੂਰੀ ਬਹਮ ਆਸ਼ਕਾਰਾ ਸ਼ਵੰਦ

B-MAIDAAN DO LASHKAR SAF-AARA-E SHAWAND

Z DOORI B-HAM AASH-KAARA SHAWAND

**Let the forces from both sides array in the battlefield at such a distance that they are visible to each other**

**21. ਮਿਯਾਂ ਹਰ ਦੋ ਮਾਨਿੰਦ ਫਰਸੰਗੇ ਰਾਹ ਚੂੰ ਆਰਾਸਤਾ ਗਰਦਦ ਈ . ਰਜ਼ਮ ਗਾਹ**

**MI-AAN HAR DO MANAD DO FARSANG-E RAAH CHUN AARASTAH GARDAD EEN RAZM GAAH**

**The battle field should be arranged in such a manner that both the forces should be separated by a reasonable distance (of two furlongs)**

**22. ਅਜਾਂ ਦਰ ਆਂ ਅਰਸਹ ਏ ਕਾਰਜਾਰ**

**ਮਨ ਆਯਮ ਬ-ਨਜ਼ਦੇ ਤੂ ਬਾ ਦੋਸਵਾਰ**

**AZAAN PAS DAR AAN ARSAH-E KAARZAAR MANN AAYAM B-NAZD-E TU BAA DO SWAAR**

**Then I will advance in the battle field for combat with your forces along with two of my riders**

**23. ਤੂ ਅਜ ਨਾਜੇ ਨੋਮਝ ਸਮਰ ਖੋਰਦਰ**

**ਚ ਜੰਗੀ ਜਵਾਨਾਂ ਨਾ ਬਰ ਖੁਦਹ**

**TU AZ NAAZ-O NE-MAT SAMAR KHORDER Z JANGI JAWAANAN NA BAR KHORDEH**

**So far you have been enjoying the fruits of a cosy and comfortable life but never faced the fierce warriors (in the battle field).**

**24. ਬ-ਮੈਦਾਂ ਬਿਯਾ ਖੁਦ ਬਾ ਤੇ ਤਬਰ ਮਕੂਨ ਖਲਕੇ ਖਲਾਕ ਜੀਰੋ ਜ਼ਬਰ**

**B-MAIDAAN BIYAA KHUD BA TEG-O TABAR MAKUN KHALK-E KHALLAK ZEER-O ZABAR**



**Now come into the battle field with your weapons and stop tormenting the people who are the creation of the Lord.**

## **THE DOUBT ON GURU GOBIND SINGH CALLING HIMSELF AN IDOL BREAKER.**

There is a line in “Zafarnama” which often sparks attentions and looks somewhat Anti- Hindu.

ਮਨਮ ਕੁਸ਼ਤਹਅਮ ਕੋਹਿਯਾਂ ਪੁਰਫਿਤਨ ॥ ਕਿ ਆਂ ਬੁਤ ਪਰਸਤੰਦੁ ਮਨ ਬੁਤਸ਼ਿਕਨ ॥੯੫॥

MANAM KUSHTEH AM KOHI-AAN BUT PRAST, KE O BUT PRASTAND-O MAN BUT SHIKAST (95)

I am also the annihilator of the hill rajas, the idol worshippers. They are idol worshippers and I am the idol breaker.

Now, this is just a blunt translation without keeping in mind previous history, nor the teachings of the Guru. Yes, the Guru was against idol worshiping but he never ordered anyone to destroy any idol, instead there are sources which says he went to Naina Devi Mandir for Yagya hawan. He wrote dozens of writing but it is never mentioned to destroy the idols because it is a disrespect to the faith of someone. Guru Granth Sahib had also never advocated to destroy idol though it prohibits a Sikh to do idol worshiping which is their ideology. We should also remember that many Rajputs who are traditionally idol-worshippers joined Guru Gobind Singh, now if Guru was idol destroyer why the Hindus used to join his Army ?

During the Sikh empire of Maharaja Ranjit Singh, there are no case of idol breaking, instead he used to donated Gold to the temples and even banned COW.

So, what Guru Gobind Singh is actually trying to say ?

For the actual meaning we need to analyze the urdu verse

MANAM KUSHTEH AM KOHI-AAN BUT PRAST, KE O BUT PRASTAND-O MAN BUT SHIKAST (95)

After the comma it is written '***ke o but prast and o man but shikast***'

Now, the word which is translated as breaker is 'shikast' this word was commonly used by the Mughals for the word 'defeat'

The literal meaning of Shikast at those times was defeat not breaker , for breaker there were more heavy words.

So, the meaning which can be interpreted from here and keeping the history in mind, which is also translated by many scholars is **"They are idol worshipers and I'm the defeater of this practice(idol worshiping)"**

I hope I've given ample logics, proofs, ideology, context and previous history to better understand the Zafarnama.

**Daas Taranjeet Singh**

